

M1991  
Tuesday, January 26, 1971  
Sebastopol  
Group III

So now we better start or maybe then continue with where we left off last night. Last night may have been a little confusing because we talked about a variety of things, sometimes just touching on them and then having to let them go in order to try to condense as much as we could in a short space of time. So tonight we have a chance to fill it in a little bit here and there, particularly on the questions of application of this kind of Work. And we can already dismiss a great deal of what had to be said last night about the reasons why a person should be interested in this. When I say 'should' I honestly feel that it is a necessity for any well-thinking person to be interested at least to the extent in finding out what Gurdjieff has said and if there is any particular value for such a person to find out more if he understands the principle which is involved.

It is simply a question, again and again, of consideration of what one is as a human being and happening to be born and living on Earth; living in certain particular sections of the Earth and being affected by conditions as they are here and there spread all over the world in forms of cultures and civilizations; associations with each other; racial qualities; climatic conditions; and all that. And that the accent is all the time placed on oneself. So it is quite different from any kind of an aspect regarding sociological improvements. It is also quite different compared to certain good, well-meaning currents of understanding conditions as they have grown economically and to see what

is wrong, maybe, or in what direction we have gone, maybe too far out of the way or lost ourselves a little, or have allowed certain conditions to continue to exist which then make for all kind of other influences that which we really don't want. I think it's quite true of course, if one looks at it sociologically as a--as a nation or in relation to different nations and the rest of the world and the question of economies, question of industrial development, of all the different things that we know, our scientific achievements and sending man to the moon, and things of that kind that you understand, that really what Gurdjieff is talking about has no particular value in the direction of what takes place on the surface of the Earth, then only that it will form a certain basis from where a person must start because we are interested in how people are and then realizing that, perhaps, something can be done about their own state and that this Work on oneself is quite definitely Work for oneself. It is not Work, primarily, to help someone else. It is to indicate what a person could do in order to help himself and for him then to see if there is a possibility of a development which we call<sup>d</sup>, of course, 'an evolutionary movement', or a principle of evolution, trying to understand first why he is where he is in what condition, and to what extent he is responsible for what he has become and that the responsibility starts further if, when he doesn't like what he has become that maybe there should be some way out, and in what direction then should he go in order to obtain his freedom.

It's obvious that the freedom is necessary for a person who considers Life within himself and if he can understand that this Life could at times be separated from the form in which it happens to appear that then the emphasis is on Life itself, and not on the form. When we deal with

affairs of Earth we are of course interested in the forms because that's the only way life appears to us and our language and different attitudes and postures we take, our relationships with each other are completely based on the manifestations of a personality; and a manifestation is based on the thoughts and the feelings he has. So altogether this personality exchange and communication, belonging to the Earth itself, is very difficult to see in the light of a separation of what makes a form behave as if it is alive. And you can question that because maybe it is difficult to try to separate them. And is it possible even in your mind to separate the two? It's only possible if you can understand that the form will die and Life could continue to exist. But also that depends entirely on your viewpoint of what is Life and simply saying that Life is eternal can have a meaning for a person particularly when in his own life on Earth he wants to believe that it is worthwhile to continue to live.

We talked about that yesterday: that if a person simply wants to live his life on Earth and then, as it were, give up, then, of course, he is not interested in Life. He is interested in the form that Life takes on Earth. And if he is philosophically inclined he might consider that perhaps Life could appear in different kinds of forms and then if this question of freedom is also considered, what is the kind of form that would make him in a certain way more alive or less bound. Looked at it from that standpoint, can one imagine that a person now being affected by the law of gravity and attracted to the Earth could in some way or other change the density of his matter so that then there is more of an equilibrium between what is attracted by the Earth on Man and that Man gradually will feel less and less of that pull of gravity; and if the density could be so light that, as it were, the Earth in its gravity law

cannot get hold of him, then he would be able to simply disappear and get away from Earth? It is a kind of a concept that of course could become quite familiar to a person if he considers spiritual existence. And the spirituality of a person is already at certain times noticeable when we have definite experiences which cannot be put in words and where it is sometimes extremely difficult to use a word or to try to formulate, besides having a fear that if one does that that it will do harm to the feeling, primarily to the feeling itself. It also applies to thoughts and thought forms and that sometimes one is afraid of formulating a thought because you might have an idea that if you do that, you will drag down what is really the value of either the feeling or the thought and if that takes place and you force it, you do damage to that what is of more important for oneself.

If it's a question of Life being put in a form and trying to see what is this form, could there be a method by which the form itself might disappear or at least not have as much value as we attach to it in an unconscious state? Several times we say that because of observing oneself and in the question of accepting oneself as one is, that then, as it were, the form loses its value and becomes, you might compare it with being a little bit more transparent and that one can see through the form to that what motivates the form to be as it is. If I have a feeling which I try to put into words I'm afraid sometimes to use that feeling and put it in a form for fear that that what I really feel cannot be expressed. There is something very tender about such concepts, for instance if you have a butterfly and you see it fly and of course you would like to possess it and you take hold of it and touch it; clumsy as we are we would disturb the configuration of the wings and it will never be the same and the

butterfly will have definite damage. Thoughts and feelings sometimes are of that kind; we call them tender because we know the delicacy which is needed in order to handle them; but at the same time we have to have some form of communication and if the communication cannot be expressed in words, how will we express it? We can learn a language of postures. We can learn a language of facial expressions. We can learn a language even of walking. We can indicate that something is there in one that has to come out not by means of a word. It is possible and quite obvious that one can talk in a certain way and mix a word as a sound with a feeling from one's heart. And when one talks about distinguishing between different levels of such expression, it is again obvious that if one wants to introduce emotional states into whatever activity the body might have--may have--to perform that then gradually it might be possible only to have the emotional states provided we can find a language for that.

All this is necessary to understand what kind of a form may be possible for a man if he wants to evolve because quite obviously the evolution would really start at the point where his physical body dies, and if there should be a continuation then that what is Life should again be put in a certain form. And what kind of a form would be suitable? If one says one wants a Soul without knowing exactly how to determine that, it certainly is more ethereal than the matter we are acquainted with. Now you can look at it differently in saying that if matter is subject to certain densities, which is simply that the molecules of the matter are separating out more or less, we are on fairly familiar ground in knowing that that, of course, happens already on Earth; if I consider the ice as it is when it is solid and then melts and becomes water and I heat water and it becomes vapor, then, of course, the molecules are

changing the distance between each other. And then one says even water vapor is still of the same composition, although it is a different phase of matter. The continuation of that kind of a thought:..can it be that the molecules could be separated still further and in that way become we say ethereal or much more like ether which, of course, is a word that we invent when we don't know what actually is meant by it.

Last night we talked about magnetism, distances where certain forces exist which attract each other without the medium of touching. The continuation of such a thought:..if a force exists in space, can it be concentrated as a point and from there have an influence? It is possible, of course, scientifically. We can understand a little bit about the idea of a force existing in a force field, but at the same time, what is the effect of such a force existing on a human being? To what extent are we affected by atmospheres? What is it that we know of the influence of one person on another? What do they sometimes send out that one recognizes as a pressure on one? That one is affected by the presence of a person, not knowing exactly where the pressure comes from, it's the same old problem; where does the wind come from and where does it go? It is not measureable for us in our state in which we are, simply because we cannot use the sense organs for that kind of a purpose. But would it be possible to develop certain other forms, that is as organs, which perhaps could be compared to a sense organ but of a higher nature and capable then of receiving that kind of information which we in an ordinary state cannot receive?

If you take a person who is color blind, he is closed to colors. Someone else can be not blind but open to different colors and the continuation of that kind of a concept: can a person gradually become

open to different rates of vibrations even outside of a color range? Could he receive by a certain instrument which may be his own, simply results as existing from ultra-violet light, or could he become sensitive to infrared?

It's interesting to think about it because if you apply that to what we are a little bit more familiar with in the form of sound, when sound is in vibration rate in air - you see, with light it is a little difficult because we say it is ether again that transports such vibration rates or maybe heat rays by means of radiation and emanation; such concepts, of course, are a little bit further away from one-but the question of air we know something about and sound we know something.

What is it what happens when we strike a note DO? It has a rate of vibration and it has a sound which is registered in one's ear, sometimes, if one has absolute ear, one can know exactly what is the rate and sometimes one doesn't and the rate of the A according to the French scale is different from the German A, but for all practical purposes it is practically the same because many of us have no absolute sound. But, aside from that, a sound is struck; is it only that rate? We know of course that it isn't and that there are many rates in the sound as originally struck and we call them overtones. Now we don't hear the overtones easily unless your ears are adjusted to that and even then you probably hear not more than three or four. In reality there exist sixteen of them. Could an ear develop in such a way that it could hear overtones way up the scale? It goes, as you know, one octave higher, then a quint, then a quart, then three and a half, etcetera, up to sixteen. What do we do? We stop sometimes the original note and the vibration rates of the overtones continue to sound. We know these kinds)

of things experimentally and we can also explain it. The tuning fork will start to vibrate when another one is struck and you stop the first-the one that is struck, and the other one, and out of you might call it sympathy, will start to vibrate in accordance with one of the overtones.

The question now is what value is an overtone when we are familiar with an original DO? The same question is: what value is spiritual life when we are acquainted with material form? What value is evolution for a man? And putting it in that kind of a light, you understand that the totality of all life existing everywhere and existing without end in eternity, if that is a fundamental assumption we could agree on, we will never stop until finally the end of a rate of vibration is reached. But when we consider that from the standpoint of space we really do not know enough about following such a vibration rate because our eyes would give out. Scientifically we use microscopes and telescopes, we use even ultra-microscopes, ultra-light, we use even electronic microscopes. We know a little bit about that what is above; we know a little also that what is below. But what is with us and what is the advantage of that kind of a knowledge, then only comparing it and seeing certain principles in existence and realizing what happens. Do they have a value for one's own life? Can we translate that what takes place in the cosmos as a whole to the extent that we are able to look at it, or study it and can we translate the conditions of an atomic structure in ourselves in such a way that we could profit by it? This is the problem that we have to face because we are living on Earth in the way we are with ambitions, with all kinds of aspiration, with quite definitely inspirational quality as

indicated by a wish to continue to grow and now we want to find a way of how to grow. It's obvious that if one knows the difference and can experience the difference between form and Life, I already have taken a big step. But what is needed? I have to consider form as form only. I have to disassociate it, also in my mind, with Life itself; and I have to consider the aliveness of myself in whatever form so that then the accent is placed on that what is reality and more reality since it is in that sense eternal and comparing it with a form which, of course, is not eternal at all.

The practical application we have to talk about is simply that we want to find out what is of help to us. How can we hear overtones? How can we become more sensitive? The obvious reason that we are not is that our sensitivity is very small and very low and that the instrument with which we record is very limited; that's why we need a telescope and the other things. We cannot go further. Our height is limited physically; it does not grow further. For some reason our feeling stops at a certain point. It is not possible to continue it in accordance with the laws of the Earth. Sometimes we say Mother Nature won't allow us because we may find out too much. And the intellect is also quite small compared to the potentiality. We illustrate that many times by a symbolism of three potentialities of bodies, in which one body is already actual, which, of course, represents the physical body. It is still in existence, so the body is not as yet completed.

You know that progress, if phenomena on this Earth is following certain rules what we call 'octaves'; that is, the progress of phenomena is subject to the Law of Seven. Gurdjieff calls that the Law

of Heptaparaparshinokh. It is an indication simply, exactly as a note is struck and an octave on the piano is dependent on the two DO's, that in between there are certain sounds when struck in accordance with rates of vibrations as agreed upon, not necessarily in accordance with Bach, but definitely in accordance with a certain scale which we call from our standpoint harmonious. That, of course, there are also cacophonical notes and that there is also a certain possibility of harmony which is not expressed by means of the ordinary "wohltemperierte Clavier", but that doesn't really matter when we all compare with the same kind of a measure.

In general an octave of course is DO, RE, MI, FA, SOL, LA, SI and then DO. It is an interesting arrangement of vibration rates. The distances between the notes are not always the same, but again for practical purposes it doesn't matter if they differ a little, but they do differ at two points quite fundamentally. And the note FA is one-and-a-half compared to the distance between SI or DO and RE, and the note SI-DO is one-half compared to the distances between the other notes. So that this octave is really a very strange kind of an octave. There is a DO-RE-MI more or less in equal distances from each other, but when one is at MI it is very difficult to get to SOL because the FA, we call that a 'FA bridge', and the distance is one-and-a-half. If you're familiar with musical notation you know what I mean. C-D-E-F is one-and-a-half. The F sharp is again the full note. And the G is comparable to the SOL. Then again the distance between B and C as a higher octave is only half a note.

You have to look at this octave as if originally it was equally divided between the notes. But for some reason or other which

cosmologically can be explained, the SOL-LA-SI was shifted over towards the higher DO, making then the FA note one-and-a-half and the SI-DO half a note. What is the meaning of it?

If I work on Earth and there is a phenomena that takes place, the law is, in striking a note as the beginning of my activity, that in following such activity with the initial energy it runs dry at a certain point after it has gone through a triad of DO-RE-MI and many times at this MI I will return again to DO because my energy has been exhausted.

You can verify the activity of an octave or that what takes place as an octave in your ordinary life. Look at the interest you might have in starting something and being stimulated sufficiently even to bring it up to a pretty good height, but there is something that is the matter at a certain place and then you need some influence of a certain kind from the outside world perhaps, or something that could be produced within one. Take an ordinary example, when you play music and you come to a point where it is difficult to overbridge the difficulties that you must solve because it belongs to the music itself if you want to play it well. You go to a concert and you hear someone else play it; you are inspired and the next day you start again. And maybe you have enough new energy which will help you to overbridge that difficulty of a one-and-a-half note in your development. The SOL-LA-SI is also a triad; it's quite a different one. I don't want to explain too much. But what is important is SI-DO. SI-DO in music of course, is just exactly at that point where everything should be made perfect and when you have played enough you also know that there is usually something that is still missing and that the proper moment always is missing so that to play a piece musically correct in all respects is extremely

difficult. Sometimes you fail in one little spot and the next time it is something else. Very seldom it's complete. The SI-DO is the heaviest for an exercise to come through into finally the DO, higher note DO, that the octave is completed and that your particular activity has come to an end.

But what is it in Man? Is he also an octave? Is his physical body an octave as it starts to grow? What is meant by the DO-RE-MI of the octave of Man? The period of gestation, the time between conception and birth. At the moment of birth he is at MI. He cannot go further because he has fulfilled everything required within the mother's womb. He has to come out. The continuation of his life depends on breathing and if he then takes over and starts to breathe, his umbilical cord can be cut. What is the breath? It gives at that moment to MI, at that point at the end of that first triad, the possibility of overbridging the FA in my growth and from then on a man or a young child starts to be on his own, and then the development for himself is simply SOL-LA-SI; that is for a man the development first of his brain, that is, his intellectual capacity; the LA is for him his feeling center which later on becomes his solar plexis and the SI for a man is his sex. That makes the completion of a man as far as an octave is concerned, but he stops at SI. The difficulty for a person to go from SI to DO is only that it means death to his physical body because that would be the completion of the octave for the physical body itself when the higher DO has been reached and fortunately it is a difficulty which is inherent in the compressed state of SI-DO. Everything that was one note is compressed into half a note and that is why I say it is fortunate that the life of Man is still a little longer than it other-

wise would be.

I hope you understand what we are talking about when we talk about octaves and the possibilities of growth, because it is now very important to see what is Man as he is on Earth and what is Man potentially what he might become if he knows how to Work on himself. The physical octave is one body except the last SI-DO note. The emotional body is half; it only has a certain note, DO, which comes at the height of the FA of the physical body. It is the influence of a feeling and a wish to develop in a feeling center (I explained yesterday that center was not the right word) that indicates air going over to the physical body which in itself starts a body of its own. And that strikes the initial DO of this so-called 'emotional body'. The DO-RE-MI of that emotional body is his feeling and is centered in his solar plexis. The FA of that particular body is not to be overbridged by the laws of Earth; so that a Man at most has a feeling center which is satisfying enough for himself to be able to feel but very seldom that he has any inkling of an emotional possibility which would be his SOL-LA-SI. The DO of intellect is only a DO.

And here is now the symbol or the picture of a man, one-and-a-half when the potentiality would allow him to become three: full-grown physical body up to SI, half of a feeling and practically nothing of his intellect. We indicate that simply as a triad or as a triangle in which there is a certain line which we divide; we call it a division of an unconscious state into a conscious state. Try to understand what is meant. The unconscious state is the description of a state of Man on Earth. The conscious state would be at the present time the potentiality which a man Works for and in reaching the conscious state

he would have developed his intellect up to a certain point and becoming conscious in the sense of Self-conscious. I mentioned last night Self-consciousness, Self-conscientiousness, and Self-will. If you can see the three parallel lines now as they are indicating octaves of actuality and of potentiality of Man, the line which then divides the unconscious from the conscious area runs from the SI-DO of physical through the FA of emotional to the DO of intellect.

I do not know if it's easy for you to imagine that. Above the line is the conscious area. Above the line is the potentiality of Man. It is as if that line is like a fence with three gates; the first gate is at the SI-DO; going through that gate means the death of the physical body. The second gate is at the FA of an emotional body; going through that gate means the changing over of a feeling center, solar plexis, into a real heart becoming emotional in its function. The third gate is the entry into an intellectual octave as intellectual body which we call 'Soul'.

Work is now centered in the possibility of making the DO of one's intellect, which is now potential as an octave, into a full-grown octave. We simply define now what has to take place at the point DO of intellect. We say that a man having the DO-RE-MI of his emotional body is a little different compared to an ordinary man as simply indicated by a personality. We call that simply 'Man Number One, Two or Three' simply meaning that a man is either primarily physical, primarily emotional or feeling, primarily intellectual. In <sup>the</sup> ordinary terms we use for the description of a personality. It has no further meaning. It does not mean that one is more superior or more valuable; it simply means that the certain personality is inclined in certain directions and of course

all dependent on the type and his particular polarity. But whatever it may be, this man is unconscious. The man DO-RE-MI of emotional body is partly aware of the potentialities existing for his further growth. This particular triad of DO-RE-MI which reaches FA and then stops is parallel to the SOL-LA-SI of the physical body and has all the attributes of the possibility of germinating, that is, in periods of gestation of developing a potentiality which wishes to become actual. This we call a development of one's inner Life into which one then wants to believe as the possibility of overbridging the FA of the emotional body.

I'm afraid I might have made it a little bit too dry. I want to have, I would like you to have a picture of what is Man as he is and what he may be able to do about it if he wants to grow up to become a real Man. A real Man in our terminology would mean that what is now potential has grown up to the full-grownness of each body. It would be then a triunity of three bodies and in that become an entity as a harmonious man, with the emphasis on man, not on an angel and not on God. It would be the full-grownness which is possible on Earth if Man only knows how to Work. The indication, of course, when a Man starts to think about it he is a little different from someone who doesn't care and this takes place in that first beginning of an emotional body which then wishes to grow out into the upper part of that body and at the same time starts to develop an intellectual body in the indication of that octave as only DO-RE-MI.

The DO-RE-MI of intellectual body describes Work. DO has two possibilities of that intellectual body. It can look back on the unconscious state of that what is below the line. It can turn around

and look up towards that what is potential with the wish to become that what is as yet not in existence. This DO, in order to understand Work on oneself, starts out with the creation of an 'I', as I explained yesterday, so that then this 'I', constantly having its eye on the future development of an intellectual body for a Man as a Soul, understanding that that would become the only instrument by which Man could link with the higher forms of existence, ultimately God, and that for him the possibility of three bodies which could become one under certain influences is an indication of what may be in store for a Man when he completes his complete cycle of his total octave in the universe and finally reaches the Sun Absolute and ready for fusion with all Life existing as we call God, His Lordship, Lord Almighty, God the Father.

The question of this DO, it contains again three different aspects. One is the realization of one's own existence as one is, which is recorded by this 'I' in such a way that the facts which then become knowledge are recorded in an objective sense; that is, they are recorded pure intellectually as something that is impartial of myself and something that is subject to the law of simultaneity which is the experience of a moment of an existence. We indicate by that simply that if this 'I' could observe me, that is could become aware of me as a body existing, that then the requirement of impartiality, and the requirement of a moment and instantaneousness have to be fulfilled in order to make the impression which 'I' receives of 'It' in order to make that pure, in order to make it absolute, in order to make it objective from our standpoint of subjectivity. The note DO is the

beginning of Work. That what is given at that time to this DO comes from the wish of the emotional body.

The realization that also the emotions should develop into a full-grown octave and that in overbridging this FA, the FA bridge of the emotional body, one reaches SOL as a state of an emotional kind. SOL, in that particular sense, is called an aspirational quality of a man. Aspiration in a man is based on what he sees outside of him and to what extent he can explain the conditions of the outside world, having in mind that if he wishes aspiration, there is something he has to look up to and wishes to create as an ideal for himself. That is aspiration and it is indicated by SOL. SOL in that scale means what is the Sun for me if it could function in its normal existence as giving off heat and light. But that what is really needed for the concept for me is not so much the heat quality; it is a light that then shines as if in that shining that what I am being, you might call it shined upon, will become aspiring towards becoming the Sun.

The second note, LA, we call inspiration. It is the turning of the aspiration from the outside world towards the realization of the equipment within oneself. It brings to the foreground the necessity of the development of one's inner Life and the inspiration comes from that what is an essential quality within Man, so that because of such a wish for an inspirational quality he will be able to sustain an effort which has to be made when he says "this 'I' as created should observe me."

At the same time that what is inspiration has to be tested against the world of man as he exists; and this we call that if an 'I' can exist for a certain length of time and that what is still called

'Awareness' could go over into a state of being Awake; it means that what is a moment is expanded in the sense of a timelessness and a continuum of a state of Awareness will create for 'I' an Awakened state; that then this 'I' when it starts to function and becomes under the influence of inspiration, it will will--it will want to contact the conditions of man on Earth and help him to change his unconscious condition over into a conscious one. We use for that the word 'participation'. It is the RE of the octave belonging to the intellectual body.

The MI of that particular triad is different. You see the first two, the DO-DO means I want to go from outside toward the inside of myself and find there what yesterday I called 'solidity'. It is a Magnetic Center, the center of my Life, which there exists without dimensions and therefore has no form. When I wish to participate I continue with this 'I' going back again to the outside world, but remaining, of course, conscious, and in this effort wishing to participate in that what are manifestations of myself of all kind of forms of activity, I develop Conscience. You may not understand that quite and it doesn't matter very much but Conscience has to become the guide for an 'I'. An 'I' can only shine light on the path. Conscience will have to furnish the energy necessary for the wish to continue to Work on oneself. These two processes become simultaneous; that is, they will form a Consciousness, gradually, and parallel to that they will form a Conscience, also, gradually.

Going through the stages of the furthering of an emotional body, the accent of an emotion is placed from that what a feeling center indicates as a wish for myself going over into a wish for the continued existence of all Life, ending up as I said last night in the

consideration of love for God. The depth of a person depends now on the wish for his relationship towards higher forms of Life and being; and the realization of the necessity for his evolution is simply an indication that Man wants to, let's say, go home but he wants to be free first from the bondage of Earth and when he could be free which of course <sup>death</sup> ~~that~~ will make him, but also, if during his life time he could develop exactly the same principle of freedom which physical death would give him, he would be free as a man and continue to live consciously and conscientiously. He then would be as a Man on Earth with a will to execute that what belongs to the objective world and in then becoming a Man on Earth, his totality would be harmonious because the balancing of such a man depends on the full development of each of the three bodies.

You have to think very well about this and again I condense a great deal, and you have to sit maybe sometimes and meditate and try to realize what is really meant by all these little bits of - you might even call it nonsensical theory. It is in order to clarify for one that there is a real reason why Objectivity is the road out and the road towards freedom; that it is not possible to reach it by means of mental functions alone and it cannot be reached by just being in the presence constantly of even the Lord himself and sitting at his feet. It is necessary for a man to do certain things and to be busy, I said yesterday, active in the vineyard of the Lord. That is the aim that a man should understand and for which he should take responsibility. If he doesn't want it, no one will say that he should, because no one has a right to throw that kind of a stone on him; but if a man develops and he realizes there must be an aim con-

nected with the fact of being alive on Earth and that that must, of course, be related to the conditions of Earth, that then he can understand that the conditions of Earth having made him what he is and he also is subject to the limitations of the Earth itself.

I would like very much to go further in descriptions of this kind if such a theory can help you, because why is the Earth in the place where it is? We call it a Cosmic Ray, it is an octave again which represents as coming from the Sun Absolute an involutionary creation which at certain points in the universe crystallizes out and it goes then down the scale, the Law of Seven, and reaches SOL at the point where us,--where we are as our Sun in our solar system. The LA and the SI are indications of the totality of all solar systems and the SI are the indications of all Milky Ways. The SI-DO is the going over in that scale towards the Sun Absolute which means that that what is the law reigning or governing SI is three and the law governing the DO of the new octave as the center of a universe is only one. So when out of three one exists, there is a change over from one level to another. Coming down the scale and reaching SOL which is our solar system's Sun, what is FA is the realm of the planets around the Sun. What is MI is the Earth. The Earth in itself, although there is also a RE and a DO, the RE happens to be the Moon. The DO which might be called the growing point of an involutionary octave is what we call 'Anulios'. About Anulios you can read in ALL AND EVERYTHING a little bit if you wish; I don't want to explain that now. In any event what is important, the Earth is at MI and the Earth is subject to the law of evolution in order to keep the points of crystallization on the Cosmic

Ray in balance with each other. You must understand these things because, I've said yesterday, the universe is intelligently governed.

If you look at the stars and you could see it today if you looked in the direction of the east; there is Orion. It's a beautiful evening tonight, and you could see Orion and the fixed stars which are there as a constellation and have been from time immemorial in that particular place with the sword of Orion and, of course, Cirius in the neighborhood and all that if you know a little bit about star knowledge. If anyone seeing that on a sky like tonight and is not struck and feels awe in the presence of such grandure, he really has no emotion.

What a person should become is, of course, more and more sensitive and gradually understand the intellectual working of this kind of a description of Work on oneself, so that then he becomes more apt to understand what is an emotional quality involved in this kind of Work. Obviously it is dependent on my wish to want to continue so that something of me could become Self-Conscious and that hoping that by having this Self-Conscious, even if it is very small in the beginning, that the Consciousness will start to expand and that again and again my Conscience will become more overpowering, giving then definitely guidance so that what I, as a human being, should do on Earth in order, not to improve myself, but in order to grow up and to understand for myself my aim in becoming more and more free from the level where I am, proceeding gradually - I don't know if you know much about theosophy, of the different layers of the universe one has to go through, of course very logically built up: seven of them in accordance with the law of an octave - but when one understands the balance which is needed between involution and evolution, then applying it to what is

Man, the balance for him is that he starts to evolve, because if he doesn't he is subject to the law of involution and that means for him destruction. It goes over from where he is first into the manifestations of the Moon and then it will go over to Anulios and that will be the last life point of a Man; after that one says it goes into Negative Absolutism, but again I say it's only a little word.

The Earth is completely subject to the same principles of involution and evolution. The Earth, Mother Nature, is interested to reach a level of a planet. Gurdjieff calls the Earth an unfortunate planet because it happens to be at a terribly unfortunate place in the Cosmic Ray which is indicated by the one-and-a-half note and it cannot overbridge that until it becomes a planet. And the aim for Mother Nature is to make the life on Earth correspond to the possibilities of life of mankind on Earth. And it is up to each person, if he can understand the laws of nature, to make himself correspond to the potentiality inherent in the laws of Nature and following through on such laws, changing Nature into Great Nature, which governs the rest of the universe outside of our solar system.

The task for a man on Earth, particularly when the conditions on Earth are so abominable, when they are terrible because of maybe our fault, maybe because we did not know any better, maybe as an indication also of an intellectual governing of the totality of the universe of which the Earth is part, nevertheless the conditions as we find them and having gone on in the direction of selfishness gradually have created a monster that is now devouring us and we know that economically; we know it cosmologically; we know it by catastrophes; we know it by the discontent; we know it by rebellion; we know it by

the confused states in which we are; we know it that we cannot get out of it or there is nothing to extricate ourselves, then only that what could grow within one and then become independent on the conditions of the surface but gradually returning with material which is less destructable to the Earth to be able to participate in the conditions of the Earth and in that way help mankind and, of course, help Mother Nature.

One cannot always understand these kind of aims and what I talk about is probably quite foreign to you. It doesn't matter that you don't understand it, as long as you can understand the principle which is involved for the growth of Man as an aim not just because he happens to exist in his own loneliness. He is part of a totality. When Gurdjieff talks about a herd of sheep, he talks about a shepherd. If you have read the preface of that book. Don't think for a moment that the shepherd is there for the pleasure of the sheep and that the sheep are not there for a certain purpose. You know Karapet; you know, if you have read it, that sheep are there for mutton and wool, to be slaughtered by the lovely shepherd, in time in order to satisfy certain demands which the shepherd has. Don't think that people are nice. Don't think that Nature is not cruel. Don't think that everything is just roses, roses. It cannot be in the state in which we are, simply because we are bound to the Earth. And the Earth is unfortunate; because of that we are unfortunate human beings and we simply call it creatures which react to everything outside of themselves without sufficient inspirational quality to develop an inner Life. That's what we talk about. It is a possibility for a man to try to understand himself and to follow through on that what, you might say,

is indicated as a possibility. He can take it or leave it. If he wishes to take it he has a chance to become a Man.

What is a Man? A person with solidity, a certain foundation on which he builds. Why is it called building on a rock? Because sand would disappear with the rain and everything would again be destroyed. What is a rock? Permanency as compared to sand. What is Life? Permanency in regard to the form. What is Harmonious Man? Permanency in regard to the man who is unconscious. What is God? Permanency in the universe in regard to the destructive force of what we call simply the devil. We are used to such contradictions. Two things, of course, always on the Earth as we know, good and evil, positive and negative. We introduce as Man another force. We call it 'neutralizing'. We call it the ability to be influenced by that what is left or right, that what is above or below, that what is Man in between, taking from each that what is needed for the conversion within himself of a third force; having profited by that what can be offered by Mother Nature and the Earth and the influences from other bodies outside of the Earth, that then in Man is stimulated an inspirational quality to become what he is at the present not yet, but for which he has hope. That is the third note in that triad. It is the SI. It is the beginning of a Silence, to wish to understand in that form of meditation what his aim is and to contemplate on the best way how to reach it, because the SI-DO of that means also the death to emotions in order to use the energy which is available of an emotional kind for the further fulfillment of the development of his Soul.

I don't want to go into such detail that you will understand it. It does not matter. If you want to Work, Work; find out. I've

talked already many years about these kind of things. There are hundreds and hundreds of tapes about all kind of subjects in connection with Work. If you can, and you wish, and there is a Group that can give it to you, then you can study, if you honestly want to. If you are serious with your life, at least give it a chance to find out what is meant by this man Gurdjieff, having lived for what and what is given at the present time in ALL AND EVERYTHING, intriguing as the book may be; but, unless you eat the book, you will never derive that what Gurdjieff has lived for. Try to understand it. It is not just a book. You can read it and must read it three times, at least. That book is scripture. You have to follow that what is indicated to do, the same way as when you read the Bible, but you don't know how to read the Bible. You cannot even follow the Ten Commandments. You haven't read the Sermon on the Mount long enough to find out what is given as wisdom. You don't know the Bible, of course. You know a little dogma and you know a little religion, and a little doctrine, and all the rest. And perhaps you have a church and you see a lovely little tower.

What is Man when he compares himself with the potentiality if he can grow, but grow in humility, grow in dependence on the totality of God, the Lord, Existing, All Loving Father. Don't forget for one moment where we are. Poor little nincompoops on the space of the Earth, with a mind that cannot even function well enough, and a little bit of a feeling, just enough to go around and have a little bit of a relation with people.

Work is an entirely different aspect for a Man. He should become what he is not now and he doesn't know what he could become, because he is just started and unfortunately he doesn't live long enough. I

said that yesterday. If it were possible to live as old as Methuselah or even two hundred years old, natural processes would take place. But now we are already so soiled by our culture and civilization, and lovely as they are, just for the Earth, to be put in a museum or to go and take a trip somewhere to the Sierras or enjoy nature.

What is it to you when you wake up in the morning and someone phones you too early? What is it when you have not spent your time wisely the day before? What is it when you have gone to bed too late to sit up and have a little joke on each other? Or to talk, talk, talk all the time? Or maybe have a little alcohol? Or who knows, smoking too much? Or whatever it is that you spend your energy, sitting in front of TV and becoming more and more like a little animal sitting, just sitting, to end up as a plant.

Who is active? Who wishes to Work? Who wishes to remain alert? Who values his Life? Who wants to accomplish what you want to accomplish on this Earth, and at the same time develop, because don't think for a moment that if one takes Gurdjieff that you have to stop the other things. You continue with your unconscious existence. You do everything in your unconsciousness that you think is necessary for the maintenance of your Life on Earth, or to satisfy your ambitions. And together with that you develop something else. That is your higher form of living. The development of your inner Life need not go at the expense of your outer life. It is using your outer life with energy that could be made available for the purpose of growing in an evolutionary scale. You remain in a balance between your outer life and your inner Life. You don't neglect it. You keep on being interested in whatever it is. Only you try to have something present

to you when you are busy in an unconscious state. So that that what is present, being of a higher quality and affectionately and benevolently looking at you, will tell you at times what is really wrong with your behavior, with your waste of energy, with the nonsense you talk about, and the rest of the things that have no particular value, but become repetitious out of monotony or simply because you don't know any better; and gradually the spiral of your life returns more and more to the center and goes down into the ground.

Don't die like that. Your life is worth much more than you think, but you must know how to invest Objectivity into it, to make something that becomes really imperishable; that something that could become permanent in the light of the Lord. You must believe in that kind of a religion, not in the words, but in the deed, in that what you wish to do, what actually becomes the value of your life itself. Old and young, what difference does it make? One wakes up at a certain time, if you can in your life time. You will wake up when you die, there's no doubt about that. Then you will see your past, maybe at such a time you still have enough sense to have a little bit of sadness in your voice when you ask the Archangel Gabriel to tell you where is my place now.

Try to find a little bit of this kind of thing in your life and become more serious about it. We could talk for a long time about these things, of course, and talk about all kind of nonsense, maybe in your ( ) and in your feelings. It depends entirely what can you develop? What is possible for you? What do you want to make as an attempt?

If you wish we'll talk again next Monday evening, more or less in a general form, again and again based on the seriousness and honest

wish to find out what is what with one's life and what one should do, at least what is the possibility that something can be done, so that maybe, and that I hope, that there is some kind of a hope in you. That you have some kind of belief of the realization of: I am what I am but I wish to become that what is more full, filled, full-grown, harmonious, in balance, and more of reality in freedom.

Maybe I will see some of you next time, next Monday, same place, same hour. Good night.

END TAPE

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